Little hope.

We have so lovingly kissed her good-night,
Lying so peacefully in robes of white.
Bear our babe tenderly, angels of light,
Into the dear Saviour's fold.

Beautiful baby! Sweet hope of a day;
Pansy-eyed darling, how brief was your stay.
Angels have borne you in triumph away,
Into the dear Savior's fold.

Safe in the mansions of eternal bliss;
Gather'd so gently to that world from this.
Angels have welcom'd our own with a kiss,
Into the dear Savior's fold.

Up to the beautiful home of the blest,
Folded so tenderly on Jesus' breast,
Angels have gather'd our lamb to her rest,
Into the dear Saviour's fold.

LIZZIE UNDERWOOD.

Wanted----a Man.

I shall now lay special emphasis upon the last words of my text. Man. What is man? Wanted a man with a conscience. The noble minded, high-hearted St. Paul, said, herein do I exercise to have always a conscience void of offence towards God and man. Wanted, a man with a heart. A warm nature is true manliness. I pity the man whose heart is so hard he cannot weep.

Jeremiah 5 chapter, 1st verse: Run ye to and fro through the streets of Jerusalem, and see now and know and seek in the broad places thereof if you can find a man. Boys are plentiful, but men with proper physical developments for life's battles are scarce. And to find men with moral measurements such as fits them for God's service in the war against sin are scarcer still. What was so hard to find in Jerusalem 3000 years ago, is not so plentiful in Philadelphia today. Men real true, true men are scarce. To be a man is to be the best thing beneath the skies. I have no sympathy with the Cynic of whom history informs us, that being ordered to summons the good men of the city before the Roman Cæsar, proceeded immediately to the grave yard and there standing on the grave, called to the dead below, saying, he knew not where to find a good man alive, or that sour sage—that prince of grumblers who could speak in praise of no one but himself or his wife, the latter deserving all the praise she got for enduring with him so long: I refer to Thomas Carlyle who described the population of his country as consisting of so many millions mostly fools. When any one complains as Diogonese that he has to hunt the streets with a candle at noonday to find an honest man, we are to think that his nearest neighbor would have quite as much difficulty as himself in making the discovery. If you think their is not a true man living you had better, for appearance sake, keep off saying it until you are dead yourself.

What constitutes a being worthy of that noble title? It is not mere largness of body, athletic development of great physical strength. Napoleon, Wellington and Grant were great men in spirit, but not in body. Renan sarcastically calls, St. Paul the ugly little Jew; but in conscience, heart, mind, soul and will St. Paul was the strongest man that ever trod the earth, since first the Almighty sent it circling round the sun. A Hercules in bodily development is not a man at all if these, the highest qualities of man's nature be left out of his composition. Byron says, man's conscience is the oracle of God. It is the still small voice within us God's king that he puts in a man's breast. Do not let us dethrone the King, he is a man who can say with Shakespeare, I feel within me, a peace above. all earthly dignities, a still and quiet conscience, Conscience however is not an infallible guide. Conscience may be so educated as to sanction the worst of practices. The foulest wrongs ever perpetrated by or among man have been done in the name of conscience. While the sundial is an ingenious contrivance but of no use when the sun does not shine, so with man's conscience, it is of use only when the Son of Righteousness shines upon it. A conscience uneducated by the Bible and not washed in the blood of atonement is blind and has no eyes, and is a blind guide stumbling at every step, a valueless monitor, a faithless friend as useless to a tempted man as the jests of Hierarchs, or the golden verses of Pythagoras. But business men tell me a man must live, yes live forever. Take for your motto,'I had rather die than be debased.' They all do it is the apology, of a troubled conscience for fraud. We have to do it. Why not answer with Peter, we ought to obey God rather than man? The religious tradesman complains that his conscientiousness is a hinderance to his business success; that the tide of custom pours into the doors of his less scrupulous neighbor on the same street, while he himself waits for hours, idle. My brother do you fancy God pays with spiritual excellence, with plenty of custom?

Wanted, a man with a mind. If you do not cultivate your mind, if you lead a mere vegitable existence, I cannot concede to you the noble title of man, nor a man with a will master of himself, is one of the noblest titles to which a man can attain. The victim is spoken of as though they were rather to be pitied than blamed, as was said by one visiting a cemetery, that his attention was attracted by a certain epitaph inscribed on a soldier's tomb

Here is a soldier whom the world doth applaud,
Who has fought many a battle at home and abroad;
But the hottest engagement he ever was in,
Was the conquest of self in the battle of sin.

Wanted, a man with a soul. It has been said by one that

A little nonsense now and then,
Is relished by the best of men.

In conclusion of these remarks it might be well for us to draw a line of distinction between these two classes of men. The so called man of business, and the man that we want at the present day. Allow me to take the business man. I mean the man that professes to carry God on one shoulder and the world on the other. My friends consider what that man has paid for his success. His advertisements have been deceptive, his treatment of workman is tyranical, his cheap prices made possible by inferior articles. Sow that man's seed, and you will be sure to reap that man's harvest. Cheat and lie and misrepresent your goods in your advertisement, be unscrupulous in your associations, custom will come to you, but if the price is too dear let him have his harvest and you take yours. Yours is a clear conscience and like Longfellow's honest Blacksmith, you can look the whole world in the face.

Then brethren let us not only be called so by name as we have made a good confession before men. Let us let our light so shine that others may see our good works and glorify our Father which is in heaven. As the only true man and gentleman is the Christian man, the one who is obedient to all the requirements of God in all his daily life outside of Church as well as inside the church in all his business capacities. And then, and only then can we be true brethren. We will then, be as the langauge of the Psalmist, 'He will be as a tree planted by the rivers of water, His leaf shall not wither,' and all our churches will flourish. May God's blessing rest upon us is my humble prayer.

H. LEECH.

'Refusing.'

BY S. D. MCCLAIN.

'They gave him vinegar mingled with gall; and when he tasted thereof he would not drink.' Math. 27: 34.

The Christian, in warring a good warefare, must need to use the art of refusing, which if used at the right moment, will prove a preventative for many human ills, and will save him from many a fall.

In the above passage we have a picture of Christ refusing the mixture of vinegar and gall; refusing their last token of compassion and trusting to God. The 'mixture of vinegar and gall' was a potion intended to alleviate the sufferings of those doomed to the cross, and while the action is suggestive of some regard for him, yet he refuses it. He refused it perhaps in view of the effect it would have upon him, viz; to render him unconscious of his surroundings and benumb his conception of things of such eternal moment to man. He chose to suffer the keenest pangs of agony, that he might the more demonstrate his loyalty and love for fallen man, and his trust and obedience to God.

This is but an incident in the crucifixion of Christ, yet in this he sets forth a noble example. It will be remembered that Christ came into the world to do his 'Father's will,' and that was not to sleep away a portion of his ministry, nor even the last moments. But in these last moments, while the power of darkness was closing around him and the prospect of an ignominious death before him, he sets a last example to his followers, viz; to refuse when it would be better than to accept. Although it is not to be supposed that we should ever be in such a condition as this, yet we can in our every-day life follow Christ's example, as given upon the cross, to refuse. Satan is always ready with his stupefying mixtures to administer to whomsoever will receive them. Satan has in his laberatory a great many compounds, such as carelessness, hatred, disobedience, idleness and many others of like nature. These compounds he would administer to us in the capsules of temptation. These compounds have a tendency to benumb our senses and take the edge off of our understanding and induce us to become careless and indifferent about our obligations to each other and God. It has a tendency to stupefy us and render us unmindful of those conditions affecting our fellowmen, which conditions would at other times call forth immediate assistance and earnest prayer to God, but now go by practically unnoticed. Let us all refuse as Christians.

Aurelia, Iowa. Jan. 27th, "89.

Speaking Evil.

BY JOS. F. MULLEN.

To speak evil of no man, to be no brawlers but gentle shewing all meekness unto all men. Titus 3: 2.

I know it to be almost an every day occurrence, by the world and by professed Christians, that if a man makes a mistake in life, the first thing you hear is some one slandering him. My book says in Gal. 6: 1, Brethren if a man be overtaken in a fault, ye which are spiritual restore such, and in the spirit of meekness, considering thyself lest thou be also tempted. To be Christians is to be Christ-like. Christ spake evil of no man; when he was reviled, he reviled not again. We so often see or hear of some one even in our church, commit some little offence against another member of the same body, and if she or he is inclined to be a brawler, as is spoken of in our text, the first time they have an opportunity to speak to some one you can hardly imagine the evil that they will tell you of if you will give them the chance. Paul says in Eph. 4: 31, Let all bitterness and wrath, and anger and clamor, and evil speaking be put away from you, with all malice, forgiving one another as God for Christ's sake hath forgiven you. And often if we tell such parties they ought not to talk so harshly, they will say I cannot help it; they deserve talking about.

Christ has taught us in the 18ch. of Matt., if a brother tresspass, go and tell him between thee and him alone. But to the point. We all know that when we are reviled and persecuted, it is hard to keep from speaking evil of them. But Paul says speak evil of no man. Christ says, blessed are they that are reviled and persecuted for my name-sake. We sometimes get into places that it is hard to keep from speaking evil of some one. We sometimes think that God and all humanity have forsaken us. We can see nothing but one dark cloud before us. But what of that? We must have our Gethsemanes. They will come and let them come; whom God loveth he chasteneth.

Jesus, when in great agony, cried out, My God, my God, why hast thou forsaken me? Those were dark hours, yet he spake no evil but said, 'Father forgive them, for they know not what they do!' Can we do likewise? All things are possible with God! In conclusion, when dark hours come upon us and we feel to speak evil, let us stop a moment and think and then go to our closets and pray away all our sorrows and make our wants known unto God; and I feel sure that it will not be long before the mists will clear away, and we will see new beauties. May God bless us and help us to quit speaking evil, and at last save us over there where there will be no evil spoken.

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Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.